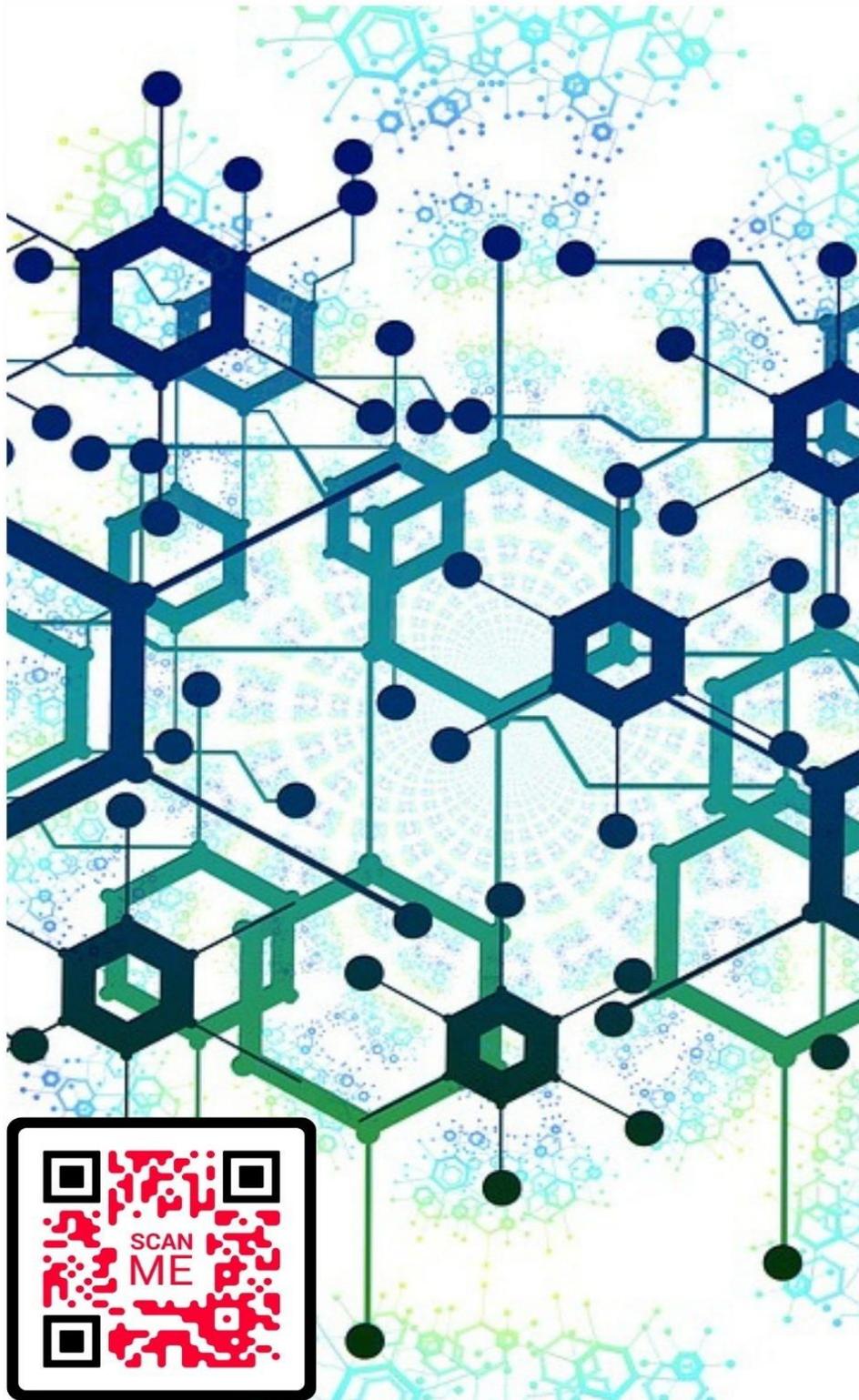


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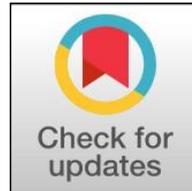
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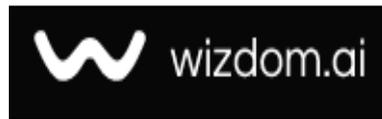
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SEMANTIC PROPERTIES OF ANTHROPONYMS

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Abstract. This article discusses the lexical-semantic features of anthroponyms, their origin and etymology as well. Anthroponyms have also been analyzed on the example of some names.

Key words: anthroponym, anthroponomy, onomastics, language, culture, linguistics.

A large part of the Uzbek language vocabulary consists of special names given to people. People's famous horses are called anthroponyms in science referred to. Before we can understand the lexical meaning of the word anthroponym, we need to look at the term anthroponomy. One of the branches of linguistics is onomastics, where anthroponomics studies people's names, surnames, surnames, nicknames, and nicknames.

Just as everything has a name, so do people have a name.

When we say 'human', for better or for worse, the person is formed in front of our eyes. The word "book" is a generic name for a common term. You can translate these words into any language. Famous horses are written with almost the same pronunciation in all languages without translation. For example, Bahora, Karim, Jill, Carol, Anna, Maxim.

Anthroponyms, which are popular names for people, are the first word. However, it is not a simple word, but a well-known name. For linguists, there are still aspects of anthroponyms that have not yet been deeply applied.

There are so many names in all languages that not all of them have the same meaning. The less the name is used and the older it is, the more unique it becomes over

time and the more its etymology needs to be studied. All names except nouns are pronouns. The most important and necessary function of anthroponyms for human society is the name. Therefore, the name of a person is important to distinguish one person from another. Anthroponyms have historical, geographical, and linguistic information. It is also important that anthroponyms have semantic properties.

Anthroponyms are linguistic, colloquial, and encyclopedic. Linguistically, it refers to individuals and distinguishes them from each other. In the verbal form, it refers to the attitude towards the noun. For example, a woman named "Disaster" is a person who is prone to quarrels and has a negative attitude towards him. In the third encyclopedic form, (appellate) names with synonymous meanings are used: Mohichehra, Mohigul, Mohlaroyim are based on the meanings of radiance and beauty inherent in the moon. The history of names shows that each period has its own custom of naming.

In Uzbek names, we sometimes come across ideologically rude names, which in turn allow parents to embarrass their children: Teshaboy, Boltaboy, Ollakul, Gadoyboy.

“Surnames reveal a lot about your family history, but they can be a source of misinformation,” famous British actor Paul Blake said in his article. Indeed, the common people believed that a name in turn influenced a child's future, and that a person's name was similar to his or her own, and that there were good and bad names in their minds. This belief can be seen in the onomastics of different nations. For example, in Caracas, the name of the person who died is not given to the newborn. The fact that the gods chose the names of good people as a name for their child is also proof of our opinion. It was thought that this name, which can evoke good qualities in a child, makes a person happy, and a bad name brings unhappiness, pain, death, and misfortune. V.N.Vasilyev, P.P.Shimkevich, Y.L. Layants, D.K. The Zelenins wrote interesting material.

Due to the above-mentioned misconceptions, not only Uzbeks, but also Arabs

have kept their personal names secret in order to protect themselves from various accidents and harms. The child was given not one but two names, the first name was kept secret and the second name was given. The boy's real name was Muhammad and he used the second name Yusuf.

In choosing a name, it is a common practice of peoples living on different continents of the world to refer to the famous horses that served as a name for their ancestors, and to try to choose a name for the baby from those horses. This applies to a number of peoples living on the African continent, as well as the peoples of Central Asia. Among the sacred names are a number of names associated with Islam. The main part of them are Arabic names: Muhammad, Ibrahim, Ismail, Muhammad Karim, Fatima.

In conclusion, the analysis of names shows that anthroponyms represent the national customs and traditions of the nation, the culture of the people, the culture of worldview reflects.

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